

Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VIEW OF THE PRINCIPAL STREET IN BETHLEHEM.

[See Youth's Department, page 617.]

Missionary Intelligence.

MAUI.

EXTRACTS FROM A LETTER OF MR. RICHARDS,
DATED LAHAINA, APRIL 14, 1828.

State of Religion.

"The whole number of those who now attend the weekly meetings, and profess to be seeking the salvation of their souls, and who attend to the external duties of religion, is more than 1000. Among these are four generations; that is, parents, children, grandchildren, and great-grandchildren; the first of whom well recollect what transpired, when the first foreign ships visited the Sandwich Islands. We would not convey the idea, that even a principal part of this number give evidence of personal piety. Of a considerable number, however, we have a strong belief, that they have already passed from death unto life. And many more manifest such a spirit of inquiry, and so much interest and feeling on every subject which relates to the salvation of the soul, that

we feel justified in indulging high hopes for the future. We believe that Spirit, which convinces the world of sin, of righteousness, and judgment, has excited this disposition to inquire, and a work thus begun, we are sure will not end without something being accomplished.

"But while we indulge such hopes, and while we would desire to encourage them in our patrons, we are by no means certain that we shall not see a great falling off, previous to the full and perfect establishment of pure Christianity on the Islands. Indeed something of this has been already seen at some of the stations; but, to the praise and glory of divine grace, it has not yet reached within the pale of the visible church. The precious lambs of the flocks have been carried in the arms of the good Shepherd, till we hope they have learnt how good and how necessary it is to keep with him. The same falling off, which has occurred at some other places, would doubtless occur at Lahaina, under the same circumstances. The people of Lahaina have not yet, as a body, been put to the test."

"The number of inhabitants in Lahaina and its suburbs, has been estimated at 2,500, and the number who attend meeting on the Sabbath, varies from 1500 to 2000. The attention of the people, while at meeting, is much greater than it formerly was. A large proportion of the people fix their eyes on the speaker with an expression which demonstrates that their hearts are not wholly unaffected.

Solemnization of Marriages.

They who are acquainted with the state of society, in respect to the domestic relations, as it was ten years ago, will be able to estimate the importance of the change which is indicated by the following paragraphs.

"I ought here to speak of the universal adoption of a Christian form of marriage. This form, as you already know, was first introduced by Hoapiri and Kalekua, in October of 1823. Their example, however, was not at all regarded for several years. But during the year past, there have been on the island of Maui very few who have followed the old form. Indeed this was publicly forbidden by the governor Hoapiri, in his tour around the island in August 1826.

"The regular time which I have adopted for solemnizing marriages, is Wednesday of every week, after the public lecture. Though in a few cases, with the special approbation of a high chief, I have done it in a more private manner. The parties usually come to me on Tuesday, and are introduced by their teacher, or by some other person of my acquaintance; who, if there is any obstacle in the way of their lawful marriage, is expected to know it, and is considered in a degree accountable. The names of the parties are taken, and after the lecture, are read to the audience, and all persons are called upon to present reasons, if any there be, why they should not be married. If none appears, then the marriage is solemnized. The whole number of marriages in Lahaina during the past year, is 611, making the whole number of persons married 1,222. The greatest number married in one day was 59 couple.

"The number of violations of the marriage laws has hitherto been very small. There has, however, been one instance of gross deception. A man from the back part of the island, who had a wife living, forsook her, and by deception procured an introduction to me, and was married to another woman. Soon as the fact was known, the man was brought before the chiefs and sentenced to make 160 fathoms of road three fathoms wide. The marriage was also pronounced unlawful, and the woman, on giving satisfactory evidence that she was innocent, received liberty to marry again. One instance has also occurred in which a woman*, having persevered in the most criminal violation of her marriage vows, was, according to law, sentenced to a year's confinement in irons. Her husband, on applying for a bill of divorcement, received it."

Progress of Education.

"The following table is made out from the la-

*Mikabako, one of the females who visited Captain Clark's ship, and on whose account the firing took place. She was seized by Hoapiri at Honoruru, and brought back to Lahaina, and had her trial at this place in presence of all the chiefs.

test returns, and represents very nearly their present state."

Islands.	No. of Schools.	Scholars.		Total.	No. who spell and recite reading lessons.	No. who write.
		Males.	Females.			
Maui,	142	4716	4613	9329	8805	824
Molokai,	25	1002	971	1973	1624	41
Rauai,	6	294	257	551	367	17
Kahoolawe,	1	15	13	28	27	3
	174	6027	5854	11881	10813	885

From this table it is seen that the schools under the direction of the station contains 11,881 pupils; and that of these 10,813 recite more or less readily in reading lessons, and that 885 of them can write. As Mr. Richards observes, it is not to be supposed that the teachers of all these schools, being natives, and having themselves begun to learn within five or six years, with very few books or other helps, are well qualified for their work: yet many of them have become thoroughly acquainted with all the books printed in the language, and laboring assiduously to communicate what knowledge they have themselves acquired, they can teach their pupils to read their own language correctly, and of course, prepare them to read the Bible, and obtain a knowledge of its truths, whenever it can be translated and put into their hands. It is surely no small achievement to open a channel, through which a knowledge of those truths, that elevate and purify the soul, may flow into the minds of nearly 12,000 immortal beings. It is putting the present generation in circumstances, in regard both to their present and future state of existence, vastly different from those of the generation which preceded them.

Departure of the Chiefs for Hawaii.

"Most of the Lahaina chiefs are now absent on a visit to Hawaii. They embarked on Tuesday, April 1st, in company with the king.— They design visiting the western side of the island, from whence the king will go round to Hido by water, and the princess will cross through the interior of the island, and after joining her brother, will proceed on to the volcano.

"The princess has long been planning such a visit. She has also been particularly requested by Mr. Ruggles to make a visit to Hido, for the purpose of correcting some of the evils that exist among the chiefs at that place. She felt unpleasantly at going, under such circumstances as she did. She loves her brother, and would, on most accounts, be pleased to have him for her constant associate; but the rabble which surrounds him is unpleasant to her.— Many of his companions are persons whom she would not select; and others of them, though pleasant young men, she is well aware would gladly turn her aside from the paths of piety. But as it was well known that she had long been planning such a visit, and was anxious to go, she could not well refuse to go in company with her brother.

"At the time of her embarkation she appeared remarkably well. She visited most of the church members, conversed freely with them, and requested their prayers for her during her absence. She selected a very small number to accompany her from among her common com-

panions, but only those whom she could confide in, as Christian friends, and requested Kaamoku to go, to be constantly by her side, and her daily counsellor and bosom friend. On the morning before she left, she ordered her school, which comprises the whole number of those who are known as her associates, to assemble that she might give them a parting address.

"Of that address I have a perfect copy. I say *perfect*, because I received it from several individuals separately, who did not differ in any phrase, or any important word. The following is a correct translation.*

"My classmates and associates, both male and female,—before I leave, I wish to give you my parting counsel. I am going: you are my fellow travellers. Had you from day to day listened to my advice, had you with me listened to the counsel of the teacher, then had we now gone together. On account of your not listening to the counsel of the teacher—for that reason, you now stay behind. You have been faint hearted, and have not followed after me. For this reason it is proper that you should remain here and strive to perfect yourselves in the ways of the Lord.

"My counsel is, that you listen attentively to the instructions of the teacher; neither find fault nor deride. When the time for school arrives, do not be absent. Let all the scholars be silent, and not run about here and there. Stand firm by the good way, the way pointed out to us by this teacher. My heart burns with love to my absent teacher. O that he were here; then should we two go together, for he is my much loved companion.

"It is proper for you, however, to listen to every word of the teacher who remains. Do not think to say thus with yourselves, 'She's gone: she does not see us: we can now do evil with impunity.' Should you think thus, depend upon it, I will not defend you: and should you give up yourselves to the practice of iniquity, I am the very person who will confine you in irons.

"Perhaps you think I myself do not listen to this teacher: and perhaps you think, also, that you will regard my words, but disregard the words of the teacher; and thus bring contempt on him.—The counsel that he gives you, that is mine; and the words which he speaks those are my words.—Perhaps you think you cannot lose my favor: but I am the very person to condemn you, should you violate the law. Be strong, therefore, in every work assigned you by the teacher: for if I hear of your committing iniquity, you shall at once be cut off from all part with those who regard the right ways of the Lord.

"I have now done; except that I would enjoin on all those who stand by the truth, to pray to God for us who go: and God forbid that any one should lead us astray, by laying temptations in our way.

Love to you all. Be persevering."

"The person meant by *"this teacher,"* is Maku, the present teacher of her school. The "ab-

*The princess was at this time about 13 years of age. She united with the church in January, 1827; and has ever since manifested much steadfastness in religion, and uncommon dignity of character.

sent teacher" is Robert,* who is at Oahu, sick. We are daily expecting to hear of his death.—To him she was evidently attached."

Admissions to the Church.

"The chiefs have now been gone from here about two weeks, and will probably be gone two or three more. The Sabbath before they sailed was a day of peculiar interest. You have already been informed that a number of persons were propounded to the church in this place in the month of November, 1827. On the 30th ult. they were received to full communion. It was the greatest number that has been received to the church in the Sandwich Islands, on any one day. In baptism, they all received Christian names. Two persons were received to the church here in July, 1825, six in January, 1827, which, with the above, makes the number 19, who have been received at this station. We have three residents here from the Society Islands, who, with Mrs. R. and myself, increase our number to 24. Ten more are now candidates for admission. Thus you see the Lord continues to smile upon us."

GREECE.

Extract of a letter from the Rev. Jonas King, to a Young Lady of Charleston, S. C., dated

EGINA, 29th Aug. 1828.

Miss ———,

You will probably recollect the conversation which passed between us last winter, with regard to the establishment of a school for females, in case I should ever go to Greece. I am now in that country about which we conversed, and the way is opened for the establishment of as many schools as I please, both for males and females. There is an almost universal desire for schools, for instruction, for books. I have no doubt but that I might, in one month, if I had the means, establish a hundred schools. But the means are wanting. The people are poor and distressed beyond measure. Thousands are living in the dens and caves of the earth. Multitudes have scarcely any thing to cover them, but one poor tattered garment.—Multitudes of widows whose husbands have been slain in battle by the Turks, are left with their fatherless children in this situation, with scarcely a bit of bread to put in their mouths.—Their cities and villages are destroyed, and the inhabitants have fled before the Turks and live huddled together like herds of cattle; but in the midst of all this desolation and misery, there is a general cry for books, for schools.—Shall not this cry be heard; and will not the females of America furnish the means necessary for the establishment, say of forty or fifty schools? Five years hence, they will probably need no assistance. By establishing schools extensively in Greece, you might be the means of raising the whole female population from the degradation in which four hundred years of tyranny has placed them, and of rescuing tens of thousands of your sex from that ruin which is certain, if left to wander about without a

* This is Robert Hawaii, who was educated at the Foreign Mission School, in Connecticut, and embarked with the Missionaries at New-Haven, in 1822.

father or a brother to protect them. It appears to me, there never was a wider field opened for Christian and benevolent exertions than the one before me, and now is the time, if ever, to do something for Greece.

* * * * *

Should some of the ladies of Charleston, feel disposed to assist in establishing schools in the country, they might send the money to Mr. Tracy, 144, Nassau-street, New-York, requesting him to forward it to me either by way of Paris or Marseilles, or place it at my disposal with some bankers at Paris or Marseilles in France.—*Charleston Obs.*

"COME OVER AND HELP US."

In a Journal which has been received from one of the missionaries of the late reinforcement at the Sandwich Islands, we find the following letter from Samuel J. Mills (Paloo,) one of the four natives who went out in the Parthian.

"Oh, ye Christian friends of the present day! How shall I address you, or communicate to you my thoughts, in order to excite and renew your benevolence, and love, for the benighted Hawaiian? Here multitudes are perishing for want of heavenly instructions. Would it not greatly rejoice your hearts, as well as your friends here, and mine too, to see these islanders, who have long been living in sin, the most loathsome and debasing thing in the universe, turning every one of them to Christ? Oh ye sons and daughters of virtue, who sit under the droppings of the sanctuary of the Lord of Hosts, enjoying also many inestimable privileges of the richest and heavenly kind! Will you not afford your aid to the missionary cause, that the destitute heathen may be saved from the wrath to come? May the blessing of the Lord Jesus Christ rest upon you all. May you all love the Lord Jesus, with all your heart and soul. May you all pray for us, and we for you. Pray that the kingdom of Christ may come to this dark benighted portion of the heathen world; that the heathen here may fear the holy name of our God.

I am your heathen friend, S. J. M. P.

From the Home Missionary.

OHIO AND INDIANA.

From a Correspondent in Adams Co. Ohio, Dec. 3, 1828, to the Cor. Secretary.

My principal object in writing to you, is to beg and pray for Missionary assistance; especially for Clinton county, and New-Market, in Highland Co. Ohio, and for Fort Wayne, in Indiana.

Several of your Missionaries, I have the happiness to be partially acquainted with, and I consider them among the best men in our state. I do most devoutly wish we might have at least a hundred of them immediately sent to Ohio. The Lord would make ample room for them. Two might be profitably employed in Clinton county. The county is populous and wealthy. It is indeed, the residence of a large Society of the people called Friends. But there are also, many attached to the Presbyterian interest; and among the rest, about forty

regular communicants. A gentleman resident in Wilmington, (county town of Clinton) and a member of the church in that place, made me promise to write to you. He says that the preacher must come as Philip went to the chariot—he must run. There is a great deal of excitement at present in Ohio. In Highland county, (joining Clinton) 80 have come forward to the communion, almost at once. If you have but one preacher to send to Ohio, send him to Clinton. The people would not, perhaps give him more than half his support the first year; but the second year, I am pretty confident, they would give the whole.

With respect to Fort Wayne, Indiana, it must be supplied from some quarter, and I hope you will have the honor of affording that supply. I do not think they have Presbyterian preaching nearer than 80 miles.—The people are desirous of preaching, and are willing to do something handsome towards maintaining a preacher. Can you then send one? The blessing of those ready to perish is worth something.

New Market, Highland Co. Ohio.—What will they do? They have formerly given \$70 a year for the third part of the Sabbaths of an old gentleman who can now supply them no more. Highland county is now under the special influences of the Spirit. O! send over and help us.

Revivals of Religion.

REVIVALS IN KENTUCKY.

It will appear by the following statement published in the Western Luminary, that some gross misrepresentations respecting the management of the late revivals in Kentucky, have been circulated by the Methodist brethren.

We have noticed with feelings of astonishment and regret the following statement made in a letter from Louisville, Ky. inserted in the Christian Advocate and Journal of New-York, for Aug. 1st, 1828: "If experimental and practical religion is advanced in proportion to the increasing wisdom and management of the ministry, great things may be expected. Some who used to think the Methodists departed from Gospel order when they receive unconverted members into the Church, are now admitting members with less appearance of regenerating influence than our system would admit. Anxious seats are provided and when any persons venture to set on those seats, to which they are generously (sometimes pressingly) invited, it is considered an evidence of their qualification for Christian fellowship. They are taught to believe that they are regenerated, and that they shall never fall from grace," &c. This is a very serious charge against the "ministry" of the Presbyterian denomination, for no other could have been intended, as no other ministry was in the practice of using anxious seats, as we believe, in the management of the revival in this country. In the Western Luminary of Sept. 16th, there appeared, as we thought a very plain, judicious, and correct representation of the use and intention of anxious seats, as well as a direct and positive denial and refutation of

the above charge. It appears, however, that the Editors of the Christian Advocate are not satisfied with this refutation, and have identified themselves, in a measure, with their Louisville correspondent, by appearing anxious to sustain him in his gross misrepresentation.—“We therefore, (say they) relied on the accuracy of his statements, and shall do so until we have something more weighty to set them aside than what is contained in the article before us,” alluding to the article in the Luminary.

Whether the statement we make shall be “more weighty” in the estimation of these Editors we cannot tell. Nor do we feel much concern about it, as it respects them and their famous correspondent. We are willing to leave them both before the bar of the public. But we think it due to ourselves, having been actively engaged in the revival in Kentucky, and having a tolerably correct and extensive knowledge of its rise and progress, and of the manner in which it has been conducted both at home and abroad,—we think it due to our cautious hesitating brethren at a distance, who have felt a concern for the interest of religion in Kentucky, lest we might fall into disorders, &c. similar to those of former times;—we think it due to a young brother, from a neighboring state, who was an active co-adjutor with us, and an eye witness of our proceedings, and who hath stood forth as the advocate of our cause in the Luminary against misrepresentations and calumny;—yea, we think it due to truth and honesty, to God and conscience, to declare solemnly and unequivocally, that the charge respecting the “qualification for Christian fellowship,” of those appearing on the anxious seats,—of their being “taught to believe that they are regenerated,” &c. is a most shameful and groundless accusation,—a gross misrepresentation, if not a wilful calumny. And to this declaration many more of our ministerial brethren of the Synod of Kentucky would subscribe were they present. In justification of this declaration, we appeal to a candid and judicious public, thousands of whom have both seen and heard us address and instruct the anxious, who solemnly separated themselves from the rest of the congregation, weeping and trembling occupied seats previously designated, and thereby requested the instructions and prayers of God’s ministers and people. We appeal to hundreds now rejoicing in hope, and enjoying Christian fellowship, among the children of Zion, who previously occupied those seats, if ever they were so taught by the “ministry,” as charged above. And whether they were not received into “Christian fellowship,” on examination, and by a public profession of their faith and interest in the Lord Jesus Christ.—The Louisville letter-writer admits, if we rightly understand him, that the “Methodists” consider it no departure “from gospel order when they receive unconverted members into the Church.” But how he can accuse others for “admitting members with “less” appearance of regenerating influence than their (the Methodists) system would admit,” when they can admit the unconverted, as such, of course without any regenerating influence at all, is an inconsistency or absurdity which, perhaps, he is better

able to explain or reconcile than we are. We are afraid that this writer is an accuser of the brethren—a wilful calumniator. Our church does know, and we wish the world to know, that we receive none into communion of the church, nor are any reckoned in the estimate of our numbers who have not been previously examined as to their experimental religion and admitted upon a visible and credible profession of their “repentance toward God, and faith toward the Lord Jesus Christ;” knowing of no gospel order that authorizes us to receive unconverted members, knowing and professing themselves to be such, into the communion of saints, or the enrolment of church members. Such members as mere seekers and professedly unconverted, our church knows nothing of, and therefore have none of such character to swell the count of her numbers.

Gid. Blackburn, David Nelson, Thos. Cleland, N. H. Hall, John Hudson, Saml. Steel, Simeon H. Crane.

January 6, 1829.

The ministry of the word in the Fourth Presbyterian church, Washington city, is, we learn, accompanied by the Holy Spirit, in the conviction and conversion of many in that section of the city. Among the converts are six or seven Roman Catholics, two of whom are brothers, with their wives. They have abandoned the saints and images and penances of their church, and taken refuge in “the only hope of Israel and Saviour thereof.” The number of communicants is now between 60 and 70: in November last there were only 32. This church is what is called a *Free Church*.—*Phila.*

IN MASSACHUSETTS.

We learn that there is an effusion of the Spirit on the people of the Rev. Mr. Holmes’ parish, in New-Bedford.

A correspondent informs us there is a special attention of considerable extent in *Upton*, and the Conference of Churches held there was evidently the means of commencing the good work. Hopeful appearances are discovered in one or two other places in that vicinity.—*Bost. Rec.*

OHIO.

A correspondent of the *Vt. Chronicle* writes from Claridon, Geauga Co. Ohio, Jan. 14, as follows.—“Not far from sixty, hope that they have recently passed from death unto life.—Last Sabbath we had an addition to the church of forty members; seventeen of whom are between 12 and 17 years of age, and have been for some years regular attendants at the Sabbath School. They have had good instructors, and are sound in doctrine. The Spirit of God is still with us. Neighboring towns also, are sharing in this shower of Divine grace. In Hamden, a town which bounds this upon the North, where has reigned a darkness that might be felt, are 20 or 25 cases of hopeful conversion. In Huntsburgh, on the East, a town of similar character, there are 25 or 30 cases of conversion. In Burton, on the South, are 4 or 5 cases. These are great things for

this dark region. A few weeks ago, there was not a single settled minister in the whole of Geauga County. Now the Lord has opened the way for my settlement here, and I am permitted to see of his salvation. In Burton, but 4 miles from me, a very pleasant and devoted young man has received a call to settle, and is expected to be ordained in a few weeks. And another fellow-laborer will soon be installed in Plainsville, 15 miles from me. Yesterday, I received a request, in terms too pressing to be denied, to go to Bloomfield, 20 miles from here, and spend a few days. The friends of Zion there, I am told, are in some good degree awake."

LETTER OF MR. NETTLETON.

"Neither Drunkards shall inherit the kingdom of God."

The following letter was written by the Rev. Mr. Nettleton in 1822, to a clergyman in this State, and lately published in the *Spirit of the Pilgrims*. At the time it was written, the sin of intemperance had not excited the general alarm, yet it had caused more trouble in the churches of Christ than any other, or all other crimes that can be named. The letter is fraught with much useful instruction, and furnishes another proof of the uncommon discernment and holy zeal of him who wrote it.

MY DEAR BROTHER—I hear frequently from many places where God has of late poured out his Spirit and revived his work. My friends residing in these places, far and near, either visit me or write to me, and tell me all their joys and their sorrows. For a number of years, I have kept a list of the names of those who have hopefully experienced religion, and made a public profession of it, in these revivals.—When far from them, in my retired moments, I have often read over their names, and pondered on them, and on the scenes they have awakened, with emotions too big for utterance. I have watched them with anxious solicitude, and have made particular inquiry about the spiritual welfare of each one, as opportunity presented.—My heart has often been refreshed, when some Timothy has brought me good tidings of the faith and charity of these young converts. No tidings have been more "refreshing." I have often had occasion to adopt the language of Paul, on this very subject: "What thanks can we render to God again, for all the joy wherewith we joy for your sakes before our God."

During the leisure occasioned by my late illness, I have been looking over the regions where God has revived his work for the two years past. The thousands who have professed Christ in this time, in general, appear to run well. Hitherto, I think they have exhibited more of the Christian temper, and a better example, than the same number who have professed religion when there was no revival. With hundreds of these I conversed, when anxious for their souls, and afterwards when rejoicing in hope. Some of them I have followed through life, and down to the grave. If genuine religion is not found in revivals, I have no evidence that it exists in our world. Some few, indeed, have dishonored their profession,

have opened afresh the wounds of the Saviour, and caused the hearts of his friends to bleed.—Bunyan says, "If at any time I heard of such instances of apostacy among those who have hopefully been benefitted by my ministry, I feel worse than if I had followed one of my own natural children to the grave." I have lost near and dear relatives, but the tidings of which Bunyan speaks have sometimes struck me with a deeper sadness. Of the few who have finally apostatized, you may wish to know the cause. I have made particular inquiry, and find that the declension of some has commenced with an undue conformity to the world; but the sin of *intemperance* has caused more trouble, and done more dishonor to the cause of Christ, than any other crime that can be named. Though some have confessed, and doubtless repented of other crimes; yet few if any excommunications have hitherto taken place, for any crime except intemperance. I have heard from S— County, that of the hundreds who professed religion there two years ago, a few only have been called to a public confession, and these have been restored. I have heard of but one excommunication. He was an acquaintance of mine, a man about thirty-five years of age, in the town of M—. He had been a little inclined to intemperance. He was anxious with others; his conversion was considered interesting; and at the time he professed religion, it was thought that his habit was broken. But before I left that place, he ventured to drink a little. On a public occasion, he became boisterous, and charged one man with lying, and that led on to an angry dispute, in which all present considered him the aggressor. This was soon noised through the place. It gave a general shock to all the young converts. I well remember the effect. Each one began to tremble, lest he too should be left to wound the cause which was to him dearer than life. I shall not forget what tenderness of conscience the young converts manifested. Each one seemed to tremble most of all for himself. The next morning Mr. H— became sober, and now he felt exceedingly chagrined on remembering what he had said and done. He told me, that his first thought in the morning was, that he had dishonored religion, and he could not bear to be seen. He was almost tempted to leave his family and friends, and abscond. He however confessed his fault, and appeared penitent. But, sad to relate, he drank again; and, as I have been informed, is now cut off, and utterly abandoned.

A Mr. T—, in the town of B—, was under conviction, hopefully experienced religion, and made a public profession with about sixty others. He appeared well, with the exception of this circumstance, that previous to his convictions, he had been a little inclined to intemperance. In the judgment of charity he had reformed, and become a new man. He forsook his wicked companions, prayed in his family and appeared to be much engaged in religion, and continued for a number of months to adorn his profession. But he began by slow and cautious steps (as he thought) to *sip a little*, only for his health. Though not drunk, he became foolish, and this led on to other things, until he

dishonored the cause of religion. He made a public confession of his fault, and for a while appeared penitent. But he drank again, and this led to other unchristian conduct, which demanded Christian satisfaction. His brethren began, a few days since, their endeavors to reclaim him. But he removed in the night, with all his family, and has left the State to avoid another confession. We consider him a ruined man.

In the town of K—, a promising young man hopefully experienced religion, during the recent powerful revival there, and made a public profession, on the same day with one hundred and six others. I believe he was never considered at all inclined to intemperance. He left K— and labored in company with others, who made a free use of ardent spirits. He soon contracted a taste for it; and we have heard of the public disgrace which he has brought on the cause of religion. With taunting voice, the enemies have been heard to cry around him, "There is one of Mr. K—'s converts." Brother K— went after him to a neighboring place, and the young man had just made a public confession of his fault, and appears penitent. I find that all are flattering themselves that he will never offend again. I should think and rejoice with them, if I had not so often been disappointed. Of the whole number who professed religion in that revival, this, I think, is the only instance of an offence demanding a public confession.

When I look back on revivals which took place ten or fifteen years ago, I have been agreeably surprised to find so many of the subjects of them, continuing to adorn their profession. Take the whole number who professed religion as the fruits of these revivals, and take the same number who professed religion when there was no general revival, and I do think that the former have outshined the latter. I have not made a particular estimate, but from what I have seen, I do believe that the number of excommunications from the latter is more than double, in proportion to the former. And I find, all along, that more excommunications have taken place in consequence of intemperance, than for any other crime.

A Mr. H—, a member of brother T—'s church, was thought to have experienced religion in L—, in the days of your predecessor. He was a promising, active young man; much beloved and highly esteemed by Christians, and never suspected of intemperance, until about a year since. The disclosure of this fact not only grieved Christians, but surprised and astonished every body. Though he was not suspected of intemperance, it was afterwards ascertained that he had been in the habit of drinking a little in private. This is one method of covering sin. Whoever does it, is privately working out the ruin of his soul. But Mr. H— made a public confession, appeared penitent, and all rejoiced in his reformation. This I said, was about a year ago. When I was last in N—, he called at brother T—'s on an evening visit. It was evident he had been drinking. The next day brother T— warned him in the most solemn manner, but all to no purpose. He was past fear, and past shame,

and all had given him up as lost. He had accomplished his ruin by drinking in private, before his friends had any chance to prevent it. I could name a number of individuals, in different towns in this State, whose case is similar to his.

Now, my brother, what shall be done? I do not ask what shall be done to reclaim those who have so grievously offended. For these, nothing ordinarily can be done. Their case is hopeless. My inquiry is, what shall be done to prevent the future disgrace of the cause of Christ? As for those who have confessed their fault, and have been restored to fellowship, they must remain where they are, until the next offence cuts them off. But a public confession for intemperance, I think, is about nothing, and ought to go for nothing. The only evidence of repentance in such a case is, *a continued course of entire abstinence from ardent spirits of every kind.*

As for those who think they have experienced a change, if their habits are bordering on intemperance, we ought to be cautious how we admit them to a public profession. If they have been in the habit of drinking freely, though not to intoxication, however clear in other respects, this circumstance alone renders the evidence of their conversion very doubtful. From what I have seen, I do believe that no class of persons are more likely to be deceived with false hopes, than the intemperate. If, while under conviction, a person allows himself to sip a little or raises his sinking spirits in the least, he is sure to grieve away the spirit of God.

During the revival at S—, two years ago, I witnessed an instance which, if you please, I will relate. Mr. A— was one of the most respectable men in that village, about thirty years of age, who kept a large boarding-house. His wife was under deep conviction, and soon was rejoicing in hope, and prayed with and for her husband. This was the means of his conviction; though at the time it was not known.— Report said that he was confined to his bed and dangerously ill. Hints were privately circulating that he was anxious for his soul, and was ashamed to have it known. It was late in the evening, when brother G— went to his house, and found him in a bed-room, in a remote corner, in the greatest agony. "What is the matter," said brother G—. "Oh, I am sick: I am in such distress!" "But your pulse is regular,—where is your pain?" He made no reply, but with violence smote upon his breast. He was asked, "Is it there?" "It is," he replied. The next evening I called, and found him still in the same distress. His convictions appeared to be deep. But when I returned, I suggested to brother G— a suspicion of the smell of ardent spirits. I then related a number of anecdotes of false conversions, connected with this suspicious scent.— "Mr. A— is a very moral man," said he—"and far from suspicion on that point." But for fear, he sent me back to give him a solemn caution. I returned, and with much delicacy warned him not to taste, lest—. He seemed startled at my suggestion, and assured me that he was far from the habit. I requested his wife to watch him, and learneded

from her, that through his distress his strength had greatly failed, and that he had taken a *very little only*, to prevent his sinking entirely.—I returned and observed to brother G——, that I feared Mr. A—— was a ruined man. His concern continued for a few days, when he became exceedingly joyful. His conversion was considered wonderful. But my joy was checked; I could not forget the smell of ardent spirits. I called and found him much elated with joy. But when I cautioned him, he seemed surprised, and somewhat offended, and observed, "I think I have been distressed enough to experience religion." "Ah," said I, "now I doubt more than ever whether your heart has ever been changed! Do you think there is any merit in the distress of an awakened sinner? Suppose you had been to hell, and endured the torments of the damned; what then? It is not distress, but love to God, and a change of heart which alone can fit the sinner for heaven." After a little conversation, his heart rose in such opposition, that he relinquished his hope; his distress returned in a moment; and he cried out, "What shall I do?" His heart was evidently unrenewed, and still quarelling with the justice of God. From some expressions, I caught a glimpse of his heart, and that if he should ever experience religion, it was his secret purpose never to make a public profession of it. He was evidently unhumiliated—*like a bullock unaccustomed to the yoke*. I put into his hands "Edwards' on the Justice of God in the damnation of sinners." Shortly he again found relief. He wished to profess religion with others, but prudence led us to wait; and the result was, that in progress of time he became a sot. I know not now of a more hopeless being on earth. He does no business; has drunk himself out of his property, and almost out of his reason; and as brother G—— says, he has become a brute.

I could fill sheets with the relation of facts of a similar character, all of which lead to the conclusion, that persons of intemperate habits, though deeply convicted, are far more likely to rest in false hope than others. However distressed a person of this character may have been, or however joyful in hope, I think we may set it down as a probable sign of a false conversion, if he allows himself to *taste a single drop*. If he does not give evidence that he intends to abstain wholly and forever, I feel decided that he ought not to profess religion. If he cannot be willing to do this, he can have no sufficient evidence of his own repentance or conversion, and his hope is a spider's web.—Brother T—— preached an excellent sermon, not long since, from these words; "Cleanse thou me from secret faults; keep back thy servant also from presumptuous sins." In the class of presumptuous sinners, he placed the person of intemperate habits. "The person who has drunk to excess, and has been warned, cannot venture to drink again, at all, without sinning presumptuously. He sins deliberately, and with his eyes open. *Let him remember that he drinks damnation*. I felt the justice of this last sentence. It was attended with a thrill of horror. I am satisfied that he who cannot break off entirely and at once, can never do it,

And without it, we can have no evidence of his piety. Every time he tastes, he is putting fire to tinder and powder. If he really thinks that he can drink a little, and yet not become a drunkard, his danger is so much the greater. This confidence evinces his consummate ignorance of his own heart. This confidence, if not destroyed, will damn him. "He that trusteth his own heart is a fool."

I wish that all young converts, who profess religion, would make it a point of conscience not to taste of ardent spirits. This is the way in which many have dishonored the cause of Christ on public occasions. In this way thousands have become drunkards. I scarcely expect that any drunkard will be reformed, by any measures that can be adopted. The only successful method of preventing this kind of disgrace to religion in future, is to begin with the temperate. Though the plague cannot be cured, it may be shunned. Had all young converts seen what I have, they would need no other motives to induce them to adopt the resolution to abandon the use of ardent spirits forever. Could I learn that all the young converts in your parish had jointly adopted this resolution, it would be to themselves, to you, and to me, a most delightful evidence of the sincerity of the Christian profession, as well as of genuine conversion. "Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

Yours, as ever, ASAHEL NETTLETON.

SLANDER REFUTED.

The Quarterly Review.—Our readers will remember the famous letter, published in the London Quarterly Review, and attributed to Boki a chief at the Sandwich Islands, which was well charged with slander of the missionaries there. They will also remember that evidence has already been given, to show that it must have been a forgery, or at least written by foreigners and signed by Boki at their instigation. We now learn that Boki explicitly denies having had any concern with it. The following is from the Vt. Chronicle, to which it was communicated by the Rev. Mr. Green of Brandon, quoting a paragraph from the journal of his brother at Lahaina.

"To-day, Mr. Honeywell, in an interview with governor Boki, shewed him 'the letter' in the Quarterly Review. Boki fully and decidedly disavowed any knowledge of the letter.—Of this, Mr. H. informed Mr. Bingham in a note which will probably be published. Thus will God put his enemies to shame!" Will the Quarterly Review, it is natural to ask, tell the world, that a mistake in this matter, highly injurious to the character of the American missionaries, has been committed? Will the conductors of that work have the magnanimity to acknowledge the error, into which they have fallen? If not, what must we think of the motives, which led them to attack Mr. Bingham and his self-denying brethren?—*Bost. Rec.*

The Rev. E. S. Ely, D. D. has resigned the office of Corresponding Secretary and General Agent of the General Assembly's Board of Missions. The Rev. J. T. Russel succeeds him.

Youth's Department.

"Remember now thy Creator in the days of thy youth."

"Reading fills the mind only with materials of knowledge: it is thinking makes what we read ours."—Locke.

BETHLEHEM.

[See Plate.]

We here present our readers with a view of the principal street of this celebrated place, and also the costume of some of the inhabitants.—The great building, with walls and battlements like a large fortress, is the monastery, erected over the identical spot where the monks pretend the Redeemer of the World was born; for here the traveller meets with a repetition of the Greek and Romish impostures which are propagated all over the Holy Land. They absolutely pretend to shew the "Cave of the Nativity," whereas the gospel narrative gives not the shadow of proof for the pretence that the Virgin took refuge in any cave. A church too, as usual, is built over this sacred cave, and asserted to be of very high antiquity, though it is well known that the Turks destroyed it in 1263, which is its highest date. It is built in the form of a cross; there is also an altar in it to the Wise Men of the East! The pretended grotto, or sacred crypt of the nativity, which is 37 feet long, 11 feet broad, and 9 feet high, is lined and floored with marble, and provided on each side with five oratories, answering precisely to the ten cribs or stalls for horses that the stable in which our Saviour was born contained!—How they ascertained this curious fact, is not stated; but no wonder that they should also be able to point out and mark the precise spot of the Redeemer's birth by a glory in the floor, composed of marble and jasper encircled with silver, around which are inscribed the words, *Hic de Virgine Maria Jesus Christus natus est.* Here of the Virgin Mary Jesus Christ was born! The chapel is illuminated by thirty-two lamps, presented by different Christian princes.

The village of Bethlehem now contains about 300 inhabitants, the greater part of whom gain their livelihood by making beads, carving mother-o'-pearl shells with sacred subjects, and manufacturing small tables and crucifixes, all of which are eagerly purchased by the pilgrims who continually visit this place in the caravans. The monks of Bethlehem claim also the exclusive privilege of marking the limbs and bodies of their devotees with crosses, stars, and monograms, by means of ink, indigo, and latterly of gunpowder, a practice of very great antiquity, originally borrowed from the customs of heathenism, and very prevalent among the brave seamen of Great Britain, and indeed of most nations. Pocock says that it is remarkable, that the Christians at Jerusalem, Bethlehem, St. John's, and Nazareth, are worse than any other christians: and he adds, "I will not venture to say, whether too great a familiarity with those places in which the sacred mysteries of our redemption were acted, may not be a cause to take off from the reverence

and awe which they should have for them, and lessen the influence they ought to have on their conduct."

FEBRUARY.

This month is supposed to have been so called (from the Latin verb *februo*, to purify or cleanse by sacrifice) from the custom of sacrifices being offered by the Romans to *Februa*, a goddess, for the names of their departed friends and relations. Others derive the word from *Februris*, a name given to Pluto. Let this ideal purification lead us to consideration of the cleansing of the soul by the precious blood of Christ, who offered himself without spot to God, to purge our consciences from dead works. This is the only hope of a sinner laden with iniquity and defiled by sin. Every where the gospel reveals this remedy for the sanctification of the heart. And this applies not to one peculiar month, or week, or day; but the efficacy of the sacrifice offered by the Lord Jesus Christ is permanent.

"For Christ by His own pow'ful blood,
Ascends above the skies;
And in the presence of our God,
Pleads his own sacrifice."

My young reader! Is the sacrifice once offered upon Mount Calvary your refuge, your hope, your triumph? There is no other name under heaven given among men whereby we must be saved. Come then to Jesus, consecrate yourself to God, pursue the path to heaven, relying upon the promise of His grace and love. If any man serve me, let him follow me, and where I am, there shall also my servant be. The cleansing virtue of the death of Christ will fill heaven with rapture through eternity, "Unto Him that loved us and washed us from our sins in His blood."

GOOD ADVICE TO YOUNG MEN.

Young men, permit an old man to ask you, how do you spend your winter evenings? Many of you, to be sure are mechanics and apprentices, and confined to your shops, of course; but many, very many of you labor abroad, and end your labors with the day light. How do you pass your evenings? These evenings afford you much time to improve your minds. In them you can acquire much useful knowledge from books. Lose not this opportunity. You are considered as having a good common education. What then? How little, after all, do you know! Do you never intend to have a better knowledge of Geography? of History? Have you no wish to be better acquainted with the history of your own country?—What do you know of its discovery? its settlement? its early history? its revolutionary struggle? its subsequent histo-

ry? its government? its present state? It is melancholy and mortifying to reflect how extremely ignorant most of our young men are on these points. Besides, what is your acquaintance with moral and religious books? Does not your Bible deserve a more frequent perusal? We would not confine you to it, but we would have you familiarly acquainted with it, both as we regard your interest, your comfort, and your respectability here, and your welfare hereafter. One word more, young friends, if you want amusement for your evenings in a way that will be far worse than useless, you can have it by reading novels.

SENEX.

The MINISTER of STATE, and the CHRISTIAN MINISTER.

It is said, that when Lord North, during the American war, sent to the Rev. Mr. Fletcher of Maedley, (who had written on the politics of that time in a manner that pleased his Lordship,) to know what he wanted? He sent him word that he wanted but one thing, which it was not in his Lordship's power to give him; and that was *more grace*.

The true art of MEMORY is the art of ATTENTION.

It has been remarked by Dr. Johnson, no man will read with much advantage, who is not able, at pleasure, to evacuate his mind, or who brings not to his author an intellect defecated and pure; neither turbid with care, nor agitated by pleasure. If the repositories of thought are already full, what can they receive? If the mind is employed on the past or the future, the book will be held before the eyes in vain.—To some one who was complaining of his want of memory, the Doctor said, "Pray Sir, do you ever forget what money you are worth, or who gave you the last kick of the shins that you had? Now, if you would pay the same attention to what you read as you do to your temporal concerns and your bodily feelings, you would impress it as deeply on your memory."

He that shows his passion, tells his enemy where he may hit him.

He who avoids the temptation, avoids the sin.

He that knows useful things, and not he that knows many things, is the wise man.

He keeps his road well enough, who gets rid of bad company.

DEATH OF AN INFANT.

DEATH found strange beauty on that cherub brow,
And dash'd it out.—There was a tint of rose
On cheek and lip,—he touched the veins with ice,
And the rose faded;—forth from those blue eyes
There spake a wishful tenderness,—a doubt
Whether to grieve or sleep, which Innocence
Alone can wear. With ruthless haste he bound
The silken fringes of their curtaining lids
For ever;—there had been a murmuring sound,
With which the babe would claim its mother's ear.
Charming her even to tears. The spoiler set
His seal of silence.—But there beamed a smile
So fixed and holy from that marble brow,—
Death gazed, and left it there;—he dared not steal
The signet-ring of Heaven.

INDUSTRY IN A GOOD CAUSE.

The Ladies' Gleaning Society of Huntington, Conn. have lately paid thirty dollars to constitute the Rev. T. Punderson, who was before a life member of the American Tract Society, a Director of that Institution. In a letter to the Secretary, Mr. P. says:

"This little Society, organized a little more than a year ago, in a district remote from the centre of the town, consisting of only about a dozen individuals, collected as the avails of their charitable labors during the first year, between seventy and eighty dollars. They meet once a fortnight, and spend the afternoon in laboring for the cause of benevolence. Previous to this they have appropriated to the Bible cause forty-five dollars.

"If ten or twelve females by their needlessness, can in one year cast seventy-five dollars into the treasury of the Lord, how much might be cast into the same treasury, if all women professing godliness should come up to the work with true devotedness and with untiring zeal?"

THE CHEROKEES.

A Georgia paper had said of the Cherokees, "The majority of these Indians do not wish to remain where they are. But they are kept there by cunning white men, and half breeds for their own purposes. It is not the interest of the Indians to stay there, and if they were not restrained, they would not remain one year on the territory." In reply the Phoenix gives the following extract of a letter from a respectable gentleman, "After all the exertions and influence of the Agent, in his recruiting tour for emigrants, he has failed to effect any thing.—After his return he despatched the Deputy Agent and United States' Interpreter through the Nation, to take a list of those who wish to emigrate and endeavor to get as many as possible; but they returned without obtaining the first one to give his consent. The Phoenix further adds, "Be it known to all whom it may concern, that cunning white men and half breeds have no influence in preventing the emigration of the Cherokees. Every person who wishes to emigrate has the perfect right to do so. The fact is, every citizen of this nation is cunning."

ANTI-DUELLING ASSOCIATION.

The second Anniversary of the Anti-Duelling Association of Savannah, was celebrated in that city on 15th instant. An address was delivered by M. H. M'Alister, Esq., which in the language of a Savannah paper "was happily conceived, ably argued, and most ably illustrated, in his own very best manner."

The premium offered by the Association of a Gold Medal, for the best Essay on Duelling, was awarded to the Hon. William Jay, of Bedford, New-York. The compliment was a highly gratifying one—as the selection was made from twenty-two received. Dr. George Jones was elected President for the ensuing year, and William Law, Esq. appointed to deliver the Address at the next Anniversary.—*Charleston Courier.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, FEBRUARY 21, 1829.

LIBERIA.

Intelligence is received through the English papers of the death of Mr. Lott Carey, Governor of the Colony at Liberia. The report needs confirmation; and we sincerely hope it may prove to be erroneous. It is said that a French vessel being cruising off that place in quest of slaves, the authorities were making preparations to attack her, and in preparing cartridges, &c. for that purpose, fire accidentally communicated to the ammunition, which exploded. The Governor with several of the principal men of the place, were killed, and most of the town destroyed.

There is another reading of the account which throws a doubt on the rumor, and leaves us at liberty to believe neither of them until farther information. The catastrophe may nevertheless be true, and the error only in accounting for it.

It is from a Bristol paper of the 27th December.

'By the brig Tom Cod, just arrived at this port from Africa, we have the following intelligence from Cape Mesurado: "On the 18th November last, an expedition was preparing by the American settlers at that place, to destroy a French ship and factory at Digby, a place about 30 miles distant, when, during the night, the magazine in which they were making cartridges, blew up, and horrible to relate, Mr. Lott Carey, the governor, and nine of his people were destroyed."

A bill has passed the Legislature of Kentucky, in relation to Duelling, changing the existing law in some respects. It makes it perjury for any person holding an office, having taken the oath prescribed, to give, accept, or carry a challenge, without first resigning his office; or if an attorney, entering on record his withdrawal from practice.

For the Religious Intelligencer.

MR. BREWER'S DEPARTURE FROM CONSTANTINOPLE.

After a fruitless attempt to find a residence in some village of the Jews, I had spent the summer of 1827 among the Greeks of the Princes' Islands. These are situated in the sea of Marmora, twelve or fifteen miles from the city, and near the coast of Asia. My principal employment had been the study of languages, connected also with considerable practice as a physician. Though the plague had not raged as in most former years, other fevers were unusually prevalent. Under existing circumstances therefore, the claims of the suffering multitudes around me, even upon my very limited acquaintance with the medical profession, amounted to the clearest call of duty.

Besides relieving much distress, I was forming an extensive acquaintance with the people, securing their confidence, and becoming familiar with their languages. Occasions were not wanting too; in which the chamber of sickness afforded the happiest opportunities for making

known, (though then with stammering lips,) the gospel of Christ.

A few days before the answer of the Porte was expected to the demands of the three Allied Powers, I thought it prudent to return from the islands, to my former residence among the Franks, in the suburb of Pera. In company with Mr. J. a countryman and college friend, then on a visit at the capital, I took lodgings near the palace of the Prussian Ambassador.—In case of any sudden disturbances it was our intention to have fled thither for protection. This we thought preferable to uniting with other English *protéges* in the transfer of these relations to the Dutch Embassy. Though both of them would have been equally ready to afford an asylum to American citizens, the Dutch Ambassador as the natural friend of the English, was less in favor with the Turks, than the former.

Still though there were rumors afloat, of dissensions between the Sultan and his ministers, and though the females of the family were several times thrown into a panic by the report of a rebellion actually begun in the city, we ourselves felt no serious apprehensions. We could not but observe indeed, the feverish state of feeling manifested by all classes of people.—Even the Turks looked with unwonted curiosity on the hurried step and anxious manner of the Christians. Yet the strong military force put it out of the power of the populace to rise without the instigation of the government. The doubling of the guards, and the stationing of a new regiment near the British palace, seemed evidence of a disposition to prevent rather than to promote disorder. And if as some predicted the subjects of the three obnoxious powers, should be thrown into the castle of the Seven Towers, it seemed likely to be done without tumult.

With these views of the political prospects, we did not hesitate to spend our days in visiting the city and its environs. On Friday, we followed the multitude to see the Sultan in his weekly attendance at the mosques. My more zealous companion by pressing forward too eagerly among the guards, received a blow from a negro officer, yet he regarded this as but a small drawback on the gratification which it afforded of his curiosity. As for myself, having had a previous opportunity of beholding him to a better advantage, I chose to keep my more dignified station among the horses of his highness, and catch only a hasty view of his heron's plume studded with diamonds. We saw no other disposition to treat Franks with rudeness, and it is very possible, that had one of the Turks themselves not belonging to the Military, been thus forward, he might have met with a worse reception. Previous notice is always given, probably at the different mosques, of that which the Sultan will attend. By enquiring in the streets, you can often ascertain this of the first Turk you meet. The occasion is improved by those who have petitions to present, and a particular officer always stands ready to receive them. The small mosque within the walls of the Seraglio and which was formerly the church of St. Irene, is that, which on all other occasions, is frequented by the court.

On a subsequent day we took a boat and ascended the Bosphorus, quite to its entrance into the Black Sea, a distance of 30 miles. My classical companion busied himself in tracing the route of the Argonauts, and we both of us rested for some time on the Cyanean rocks of Europe. As we passed near one of the royal summer houses, several barges with females of the Seraglio under the conduct of a black servant, were just pushing off. Our Turkish boatmen requested us to lay down our charts, and avoid a too scrutinizing gaze. We had been careful on setting out to inform them that we were Americans. Besides the favorable light in which Americans are generally viewed by the Turks, we soon found that as such, we had a peculiar share in the good graces of our conductors. The Americans, they said had made war upon the Algerines, by whom a brother and other friends had been killed. They themselves also had met with ill treatment in a quarrel which took place between the Turkish and Algerine sailors, when the Captain Pasha lay with his fleet at the Dardanelles. This last affair, it would seem from their account, threatened for a season very serious consequences.

Upon the very day, when, as we afterwards learned, the negative answer of the Divan was given to the Ambassadors, we were traversing the streets of Constantinople, without molestation, from one extremity to the other. The same practice I continued after the departure of my friend, to rejoin his vessel. In one instance, I made a two days' excursion by the way of Kiahd-hane and Belgrade to the shores of the Black sea. The country is entirely uncultivated except in the vicinity its few scattered hamlets: Hence the eye becomes weary with the sight of nothing but long grass, heath and shrubbery. I felt it therefore a luxury to enter the royal forest, in the midst of which Belgrade is situated. It is several leagues in extent, and runs parallel with the shore of the Euxine. No part of the country reminds one so forcibly of American scenery as these groves of beech, chesnut and birch trees, with the silvery lakes which they embosom. In one or two villages inhabited by Greeks, I found that small parties of Turkish soldiers had recently been quartered. Thus every precaution seemed to have been taken to prevent the slightest disorder at this critical period.

In a former passage up the rivulet which enters the harbor of the Golden Horn, through the delightful valley of Kiahd-hane, we met a fine looking Turk travelling with only one or two attendants. This the boatmen said was the Grand Vizier. In a countenance indicating feelings of self importance, and which was not deficient in intelligence and general nobleness of expression, we discerned, as we thought marks of care which could not with his robes of office be laid aside. Besides the purposes of relaxation, he had been out to witness the preparation for a military feat, that was exhibited a few days afterwards. A slight structure in imitation of a Greek fortress had been thrown up, and underneath a mine constructed. Here the Sultan reviewed his troops in person, and after a feigned action, and flight of the pretended Greeks, fire was set to the train, and the whole

blown up. It is a common opinion of the people, and perhaps the idea is encouraged by the government, that not only the principal officers, but even the Sultan himself, is in the habit of visiting different parts of the city in disguise.

But though in this unrestrained manner I traversed the city and country without fears of present disturbances, yet in the opinion of many, war would ultimately ensue. All therefore whose business permitted, were withdrawing at least to Smyrna. Under these circumstances and as access to every class of people was, for the time being, greatly interrupted, I decided with the unanimous advice of my friends to go down to the Islands of the Archipelago. The Rev. Mr. Leeves, agent of the British and Foreign Bible Society, confided to my care more than 1600 copies of the Modern Greek Testament. These were also to be increased from the depot at Smyrna, as occasion should require. As yet only a few copies had been circulated in Greece, and it seemed highly desirable that small depots should be established for the sale of the Scriptures in different parts of the country. I wished also to ascertain what encouragements that country held out for the labors of Missionaries.

Before leaving the Turkish territory I gave information of the gathering storm, together with the best advice in my power, to the Missionary family at Beyroot, and to my late lamented associate, the Rev. Elnathan Gridley. This devoted missionary was residing at Kaisarea, 25 or 30 days journey from Constantinople, in the interior of Asia Minor. Little however, as it afterwards appeared, did he stand in need of such counsel, being at the time only a few days remove, from "where the wicked cease from troubling and the weary are at rest."

With a passport from the English Ambassador, (which seemed to be sufficient,) I then presented myself before the Turkish authorities. Though I was mentioned in the document as an English subject, the Chancellor nevertheless asked of what country I was. Having seen me often as I came in town from the islands, he was doubtless aware of my nation and of my object there. Indeed I was given to understand that my proceedings, in common with those of all foreigners and especially the Bible men, had been carefully watched by the new police. On my replying to the inquiry, that I was an American going to Syra, the principal Turk, putting his hand upon his breast in the oriental style of salutation, very politely wished me, in Italian, a pleasant voyage.

(To be continued.)

NEW-YORK CITY TRACT SOCIETY.

The second annual meeting of the New-York City Tract Society was held at the Masonic Hall on Wednesday evening the 4th inst.—From the Reports it appears that the receipts of the year, including a small balance in the treasury, had amounted to \$1,547 27: of which sum, \$821 50 was received from thirteen Auxiliary Associations in the city,—\$661 47 as donations from individuals, and \$40 30 collected at the last annual meeting. Payments during the year, \$1,544 35; and there remains due to the Parent Society, \$258 83.

The total number of pages drawn from the Depository during the year, is 2,121,198. Of this number, 44,500 have been distributed by the Executive Committee, 330,378 by the Committee on Associations, 1,050,500 by the Shipping Committee, 44,800 by the Committee for the supply of Humane and Criminal Institutions, 299,100 by the Sunday School Committee, 146,500 by the Market Committee, 79,000 by the Steam-boat Committee, 174,200 by the Outskirts of the city, and 12,220 by subscribers. Total number of pages distributed since the Society was instituted, (two years,) 4,489,746. These facts, to say nothing of the many interesting evidences of the usefulness of their labors which are mentioned in the Report, and which we have had the pleasure of laying before our readers, prove that the several Committees have been active and efficient; and yet needs only to consider the direction of their labors, to see that the great mass of our population remains untouched. The Directors of the Society evidently feel this truth and the consequent need of greater exertions on a more comprehensive plan. "It is their serious intention and desire," says the Report, "if the necessary means can be furnished, to extend the benefit of religious Tracts to this whole population."

The Rev. Mr. Vermilyea moved a resolution in accordance with the expressed wish of the Directors, to supply with Tracts, the thousands of our fellow citizens who are destitute of other means of grace. Mr. V. remarked on the certainty, from the Word of God and from what had actually occurred, that such labors would not be in vain. As to the means used, it was altogether too late to question or object. Tracts had been used to fill a nation with the errors of dominant infidelity—they would be used to fill a world with the light and joy of the Christian faith.

The Rev. William A. Hallock, Corresponding Secretary of the American Tract Society, seconded the motion. The formation and proceedings of this Society furnished new evidence he remarked, that men were beginning to feel their responsibility. At every step they took, in their onward course, Christians were discovering new duties, all connected with the one great object of carrying the Gospel to every soul on earth. Multitudes in our city had neither preacher nor Bible, nor could they for a long time be furnished with preachers and Bibles.—For supplying such with saving truth, Tracts seemed like an instrument pointed out and sanctioned by Heaven. Mr. H. alluded to the necessities of other parts of our country, especially the Valley of the Mississippi, with its rapidly increasing multitudes, and read some interesting extracts of letters recently received from the Agents of the American Tract Society employed there. Divine truth could now be furnished there in no other way, and the Committee of the Society felt deeply and with new views of its importance, the necessity of supplying that Valley, cost what it may in money and in effort.

The Editor of the York (U. C.) Advocate, in noticing Governor Van Buren's Message, heads

the whole, *The Grand Secret*, and prefaces the Governor's notice of public schools with the following exclamation—"The attention paid to education in the United States, is the grand secret of their power, and the most indissoluble bond of their Union. They form their own Universities and Common Schools; we forsooth, must needs have ours sent out, characters and all, cut and dry from London, like Bonaparte's palace at Longwood."

PREMIUM FOR A TRACT

ON SAILING VESSELS OUT OF PORT ON THE SABBATH.

A benevolent individual has placed at the disposal of the American Tract Society the sum of *Fifty Dollars*, to be awarded by the Publishing Committee to the author of the best Tract, not exceeding eight pages in length, upon the practice of sailing vessels out of port on the Sabbath.

The Publishing committee will receive Tracts on this subject until the first day of July, 1829. Communications to be addressed to Mr. William A. Hallock, Corresponding Secretary American Tract Society, 144 Nassau-street, New-York. The authors name must accompany the Tract in a sealed envelope, which will not be opened unless in the instance of the successful Tract. By order of the Publishing Committee of the American Tract Society.

JAMES MILNOR, Chairman.

New-York, February 5, 1829.

STATE OF RELIGION IN COLLEGES,

Viewed in connexion with the Concert of Prayer, February 26, 1828.

It is now six years since the last Thursday of February has been observed by Christians, as a season of united and special prayer for our Literary Institutions. About fifteen Colleges, and a large number of Academies have, within that time, enjoyed the reviving influence of God's Holy Spirit. From an accurate examination, we have ascertained, that not less than *four hundred and fifty* members of our Colleges have been made the subjects of renewing grace within that period. At one Institution sixty individuals were hopefully converted in one revival; at another, in three successive revivals, 70 individuals.

But it is a most disastrous and lamentable fact that during the last year, the special influences of God's Holy Spirit have been *almost wholly withdrawn*. There has been, probably, within one year an actual *decrease* of between one hundred and one hundred and fifty pious students at our Colleges.—*Quart. Jour.*

SYNOD OF GENESEE, N. Y.

Extract from their last Narrative.

Several of our churches within our bounds have been blessed, during the last year, with times of refreshing from the presence of the Lord. Among the churches thus highly favored, and to which numbers of new-born souls have been added, we would especially mention the churches of Lima and Richmond, and the

first church of Geneseo, in the Presbytery of Ontario:—the churches of Clarkson, Mendon and Wheatland, in the Presbytery of Rochester:—in the latter of these, especially, “says the Narrative of that Presbytery, “there has been, though not a very powerful or striking, yet a continued and progressive revival through the year:—in the Presbytery of Niagara, the churches of Lockport, Albion, Barre, and Cambria—besides these several others have enjoyed the more gentle reviving influences of the Spirit with the addition of a few hopeful converts.

The various benevolent operations of the day are receiving an increasing and encouraging support from many of the congregations under our care. Considerably more has probably been done, during the past than in any former year, for the Bible, Sabbath School, Tract and Missionary cause. But as the happy effects of these in their growing interest and importance, for years past, we would mention with devout gratitude to God, the efforts, which he has disposed his children to make, and the signal success with which he has already crowned these efforts, for promoting temperance and the sanctification of the Sabbath. Through the exertions made in the cause of temperance, thousands, there is reason to believe, have already been preserved from the snare of the destroyer; and from the perseverance and fidelity of the friends of the cause, the happiest results may, with confidence, be anticipated. Much more has already been accomplished than was expected by the most sanguine.

One happy effect produced by the measures adopted to promote the sanctification of the Sabbath, is, their tendency to decide the question, “Who is on the Lord’s side, who?”—and to bring out the real friends of Jesus Christ, to more decision and consistency of character and conduct. All these things under the promises and righteous government of our covenant God, encourage and comfort our hearts, and now with new confidence we would commit into the Lord’s hands the interests of this portion of his own heritage: praying for ourselves and all the brethren in the Lord, large measures of divine grace, that “for Zion’s sake we may not hold our peace, and for Jerusalem’s sake we may not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.”

INDIAN IMPROVEMENT.

The *Columbian Register* contains letters from two Indian young men, of the *Choctaw Academy* at the Blue Springs, Ky. addressed to a member of the United States’ Senate. One of them states that more than 500 have, in that vicinity, recently declared themselves subjects of the King of Saints. We annex the following extract.

“But it will be more interesting to every friend of Christ, when he learns that even the tawney sons of the American forests, compose a small part of this happy number: this is truly and literally fulfilling that portion of Divine Scripture, where one of the ancient apostles said, ‘The Lord is no respecter of persons.’

There are eighteen of the Choctaw, and two of the Creek students of this institution, who have united themselves to the Baptist society, and twelve of the Creek students, who have joined the Methodist denomination.

“We have lately received intelligence from the Choctaw nation, stating—that there had been upwards of three hundred of the natives there, who had bowed to the mild sceptre of Prince Immanuel, within the space of a few months: and they have written on here to Bro. Sampson Birch to return home to his native land, and preach the gospel to them in their own language; and as a proper and necessary preparation for the business, he has been ordained a minister of the gospel at the Crossing’s church, and probably will leave these parts some time in the Spring to return, and tell his people of Jesus Christ and him crucified. We have great evidence to believe that the Lord is faithful to his promises, in regard to the human family, and will show forth and carry on his mighty works until the day of Jesus Christ.

“When I cast my eyes some half a century back, to the early period when North America began to be inhabited by the white population, and see the hostility that existed between the red and the white man, I am struck with astonishment and admiration at the great changes which have been effected by the almighty hand of Providence among mankind, in the course of a few annual revolutions of time—yes, when we reflect with how much eagerness the gun and sword were employed by those two classes of men in destroying the lives of each other, and now see them both worshipping the same one God and flocking around the standard of King Jesus, as doves to their windows, it should cheer and revive every Christian heart. And now methinks the period has fully arrived, when we might emphatically say, the lion and the lamb have lain down together under the same vine and fig tree. Yes, I look forward with pleasing anticipation, to the time when the fierce savage yell will be calmed, from the shores of the Atlantic to the Pacific, be converted into the song of Zion, echo through the healthful vallies of North America, and be heard from pole to pole.”

Freedom and Colonization.—The Rev. Thomas P. Hunt, late of Brunswick county, Va. (now of Raleigh, N. C.) has liberated his slaves—and sent them forward to Norfolk, whence they are about to embark for Liberia on board the Ship Harriet. Mr. Hunt sent away 16 in all; 15 his own property—and the other was purchased by him to avoid separating the wife from her husband. The expense attending their removal to Africa including the supplies with which they were furnished by Mr. Hunt, will amount we were told, to about \$1,000. About 150 emigrants had assembled at Norfolk at our last accounts from that place.—*Vis. & Tel.*

At the late annual meeting of the American Colonization Society a resolution was passed authorizing the erection of a monument to the memory of J. Ashmun, Esq. over his grave in New Haven, and also one at Liberia.

Obituary.

MRS. JULIA ANN HULL.

Mrs. Julia Ann Hull, late of Augusta, Oneida Co. N. Y., the subject of the following brief memoir, was the daughter of Jonathan and Sarah Scoville, of Salisbury, Conn., both deceased. Shew as distinguished for uncommon ardor and amiableness in her social affections; for ease and affability of manners, and quickness of thought and action. She possessed great clearness of mind, and soundness of judgment, which became conspicuous with advancing years.— Her social intercourse was ever marked with a delicate and generous frankness, which could hardly fail of winning the confidence and good will of her acquaintance. In early youth, being of a lively disposition, she had a keen relish for the amusements in which young persons are but too prone to indulge.— This caused her pious friends to feel for her a peculiar anxiety, lest with thousands of the gay, thoughtless and fashionable world, she should press on in the career of vanity to destruction. When sixteen years of age, measures being concerted for a dancing school in her native town, she was bent on obtaining leave of her parents to attend. Her mother wisely interposed her from her purpose, without making the direct interposition of the parental authority necessary. She told her she had contemplated sending her the ensuing summer to a public school: but if she insisted on joining her young associates in the frivolous employment of learning to dance, she should not allow her that privilege. The subject of this memoir having two objects placed before her mind, the disparity of which was so obvious, could not long hesitate which to choose. And in the wonderful chain of unforeseen, but not fortuitous events, her choice on that occasion, seems to have stood in very near relation to her subsequent piety, usefulness, and eternal felicity. She spent the ensuing summer, at a school of superior excellence, in the city of New Haven.— While she was there cultivating and storing her mind, the Lord visited the place with a memorable revival. She, with many other precious youth, was deeply wrought upon by the Holy Spirit; and became a humble, obedient trophy of redeeming grace. When she returned home, her faith and consistency were put to a severe test, among her former careless and hardened associates in folly and sin. But through the grace of Him on whom she had believed, she was enabled to withstand, alike, their alluring blandishment, sarcastic smiles, and bitter reproaches. She invited, exhorted and entreated them, with prayers and tears, to accompany her in the strait and narrow way to eternal life. But when they refused, she did not hesitate to give them the parting hand, and by a public profession, to testify her reliance on a crucified, risen, and reigning Saviour. Amid a lamentable coldness, and prevailing declension in religion where she lived, she was in a more than ordinary degree devoted to the glorious cause she had espoused. She was generally characterized by a life of consistent and active piety.

But her character in its interesting traits, was never fully developed, until she became a helper in the gospel ministry. For this responsible and difficult station, which she was permitted to occupy but little more than a year and a half, she was eminently fitted. She had an extensive and decidedly useful influence among the people where it was the lot of her husband to labor; especially among the numerous youthful females of the congregation. Above all, to him she was an inestimable blessing: by his own testimony, doubtless true, her worth in direct reference to his usefulness, was inestimable.

But her earthly labors are finished; what now remains, is to notice the closing scene. Her sickness, not unexpected, was nearly of three weeks continu-

ance, before its painful results were fully known.— From the first, her friends were agitated with alternate hope and fear, though fear predominated; but about two days before her death, it became evident that the time of her departure was at hand. Being informed (Saturday) of the apprehension of her physicians, that she could not long survive, she exhibited for a few moments a slight perturbation of mind; then settled down in her wonted serenity, with a fixed, calm resignation of herself to the will of God. Contemplating the solemn change which awaited her, she was heard to say, and repeat—"It is a great thing to die!" Soon after—"It is good to die: Oh, yes, it is good to die." She then became for several hours, listless and mostly insensible; and on Sabbath morning, seemed to be sinking into the arms of death, without being able to speak to her agonised husband and friends. About noon, the particular request was offered to the hearer of prayer, that, if it could be, she might be enabled to give some expression of her views, feelings and wishes before she left the world. Hardly was the prayer finished, when to the grateful surprise of all present, she revived, and received strength to converse freely for an hour and a half.— Oh, precious and memorable season! Its momentous results will probably be known and felt in the eternal world, by some souls, with unutterable joy, or with unavailing remorse and anguish. During this lucid interval, she expressed all that she wished in relation to her temporal affairs, and gave directions concerning her remains. She delivered short and appropriate addresses to all around her; and sent messages to her absent friends, particularly to those of them that had no hope. To Mr. H she said: "My dear husband, awful responsibility rests upon you. Be a faithful minister of Jesus Christ—Be faithful unto death." She directed a message to the church where she resided, and in whose welfare she ever manifested the deepest interest:—"Tell this dear people, for which I have often wept and prayed, to strive to build up the church, and not to pull it down." Having done all this with great composure and apparent confidence in God: "Now," said she, "Lord Jesus, have mercy upon my poor soul. I give myself away to thee."

She said but little after this; languished till Monday, December 29th, 3 o'clock P. M., when she fell asleep without a struggle. She died much as she had lived, in the calm, cheerful confidence of faith, not in its more high and joyful triumphs. She was very much cherished in the affections of the good people in Augusta; and it is worthy of being here recorded, that although Mr. Hull's labors among them were closed, she received every possible attention and kindness, and her death was deeply and universally deplored. She died in the prime of life, being only 26 years of age. But it was the "Lord's good time," who saw fit, we trust, to give her an early discharge from all the toils, sins and sufferings of earth, and admission to the unmingled and eternal joys prepared for them that love him. Happy they that fear the Lord, and serve him from youth. Happy they, who committing their poor souls to Jesus, and giving themselves away to him, can say in the last trying hour, "It is good to die: Oh, yes, it is good to die."—Communicated for the Western Recorder.

In this city on the 4th inst. Mrs. Martha Whiting, aged 72, relict of William Joseph Whiting, Esq. On the 2d, an infant child of Captain Birdseye Brooks. On the 5th, the wife of Sampson W. Parker, aged 23. On the 6th, Herbert Hinman, aged 28.

In East-Haven, Mr. Isaac Thompson, aged 50; Mr. William Redfield, aged 60.

In Northford, Mrs. Harriet Palmer, wife of Mr. Judah Palmer, aged 77.

In Brookfield on the 4th inst., very suddenly, Mr. Joseph Smith, aged 64.

In New-London, Mr. George Hallam, aged 67.

In Middletown, Deacon Samuel Crane, aged 78.

Poetry.

For the Intelligencer.

LINES,

To a Young Lady, seen weeping at a religious meeting.

Why, lovely maid this flowing tear,
This sudden sigh, this gloomy fear?
Say beats your bosom now with sorrow,
Nor yet can hope a brighter morrow?
Beams bright fair Cynthia's silver ray,
To light the wanderer on his way?
And has her charm, at evening hour,
On maiden's mind, no soothing power?
Come, view the world's fantastic show,
It glitters bright, (a moment's glow!)
Can she not woo with all her charm,
And free your bosom from alarm?
Or is it all a fallacy!
A mighty gleam of pageantry!
Tell me, for you have known her smile,
Can she not every care beguile?
Ah, maiden! whither then, whither fly?
To some bright world that gems the sky?
Or 'neath the flight of Angels blest
Will you find a peaceful rest?
Weep on then, weep on, if there be
No coming day of light for thee;
No balm, or told of gilead near,
And friend to dry the mourner's tear.—
But list! I hear the cherubim,
Symphonius swells the mellow strain!
“Jesus is the mourner's friend,
“Come, weeper, to your Saviour come!
“Jesus loves the youthful band,
“Come, wanderer, to your Saviour come.

WELWIN.

For the Intelligencer.

Jews and Greeks, have equal claims
On all, who own the Christian name.
Shall any then, their aid refuse,
In sending missions to the Jews
And can we of this favour'd nation,
Hold back from Grecians, education;
Behold them! with uplifted eye,
Raising to us, the suppliant cry,
Embark! and spread the light of Science,
Where Turks, and Moslems, bid defiance;
Each of my friends on you, they call,
Repair to Greece, and check her fall.

A debtor both to the Greeks and to the Jews.

DAILY TRUTHS.

There are truths of daily use and practice. These are like bread and salt; they must be on the table at every meal whatever else is there. Peter was of this mind. “I will not be negligent to put you always in remembrance of these things, though ye know them.” (2 Peter. 1. 12.) He had been speaking of such graces and duties that they could not pass a day without the exercise of them, and therefore would ever be their monitor to stir up their pure minds about them. All is not well when a man is weary of his ordinary

food, and nothing will go down but rarities; the stomach is sickly when a man delights rather to pick some salad than to eat solid meat. And how far this dainty age is gone in this spiritual disease, I think few are so come to themselves as sufficiently to consider and lament. Oh, do not be weary in doing nor in hearing those savory truths preached which you have daily use of, because you know them and have heard them often. Faith and repentance will be good doctrine to preach and hear to the end of the world. You may as well quarrel with God because he hath made but one heaven and one way to it, as be offended with the preacher for preaching these over and over again.

—Baptist Tract Magazine.

“IT IS FINISHED.”

“It is finished.”—The Saviour cried, “It is finished,” not in a tone of regret or despondency, but a tone of triumphant exultation, for he knew the application of the words to the great work in which he had embarked, and had now brought to a glorious and successful termination. Yes! he exclaimed, “It is finished,”—in a tone of triumph. The vail of the temple heard it, and rent in twain from the top, to the bottom!—Hell and the grave heard it, and their power was paralysed at the declaration!—Satan heard it, and felt that he was defeated!—Angels heard it, and tuned their harps to nobler strains, and notes more lofty than they sang, when the God of Heaven became incarnate!—Earth heard it, and the saints refer to it whenever they present themselves at the throne of grace!—Justice heard it, and, sheathing her sword, pronounced the blessed, the irrevocable, the Eternal Amen of satisfaction, and opening her treasures, poured forth the richest blessings with a liberal hand on the sons and heirs of glory! The bright inhabitants of the heavenly world heard it, and cried, “Blessing, and honor, and majesty, and glory be unto him that sitteth upon the throne, and to the Lamb for ever and ever!” Yes! He that sitteth upon the throne heard it, and exchanging the accents, “Awake, O sword, against the man that is my fellow,” shone forth in all the lustre of a God of peace and reconciliation to the trembling and repenting sinner!

Home Miss. Mag.

A CARD.

“Many daughters have done virtuously.”

The subscriber hereby expresses his gratitude to the Ladies of the Sewing Society, of his parish, for their donation of \$30 to constitute him a Life member of the American Bible Society.

ZEPHANIAH SWIFT.

Derby, Conn., Feb. 16th, 1829.

Letters received at the Office of the Religious Intelligencer during the week ending Febr. 18th, 1829.

Rev. N. Lord; Ebenezer Nye; Zar Hitchcock; William Seymour, Jun.; Jerry Richards; S. P. Britton; A. Crosby; William Ward; B. B. Edwards; A. G. Hinman; Dr. G. Canfield; Livingston H. Smith; Thos. A. Hill; W. J. Shepard; Hascall B. Savage; Joseph Elder; H. W. Ritchie; Saml. Colledge; Howell W. Brown.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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